Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS MISCELLANY.

Mr. Furness' Dedication Discourse.

On the 5th of November the new Church erected for the use of the Unitarian Congregation in Philadelphia was dedicated. On this occasion the Rev. Mr. Furness, their Pastor, delivered a discourse, a copy of which we have received. After stating the religious views, to the establishment and diffusion of which this house was erected, Mr. F. proceeds in the following eloquent and striking language to delineate the true spirit of Unitarian Christianity.

In declaring, as we now do most plainly, that we infinitely prefer these views to all other forms of faith, let it not be supposed that we wish to see the opinions of others suppressed at any rate, or that we do not cherish the most cordial good will towards our fellow Christians. I am not going to vaunt our charity, but to tell the plain truth. We do hope, I confess, to see all error put down—down for ever, and the truth set up gloriously: and there is no doubt, if this hope were accomplished, that there would be sympathies between us and our brethren which do not and cannot exist now. But then we cannot for our lives discern but one way in which this desire is to be fulfilled. If all error is to be overthrown, and truth is to triumph, it can only be by permitting—nay, by encouraging in every possible way, by adjuring every individual man to come forward and declare distinctly and defend fearlessly what seems to him to be the truth. We are, one and all, from our very nature, liable to delusion and mistake. We have no miraculous illumination to expect, nor will any sober man pretend to it. We are all in the same condition of imperfection. Now how shall any of us who think we have the truth—how shall we be *sure*, how shall we *know*, that we have it? If there is such a thing as certainty in matters of religion, it must be attained as it is attained in every thing else. And how do men [illegible] certainly in other things? Why, by the labors and efforts of many, by sending out a thousand eager minds to search for the truth. The domains of human science have been filled with free and active laborers, and they have never been disturbed, except when an insane bigotry has rushed in and dared to seal the lips and arrest the steps of the inquirer. Thus the grandest results have been reached. Treasures of knowledge have been amassed. And the manner in which so much has been acquired is as manifest as the acquisition. Although every mind is more or less liable to err,—and if the task of discovering all the truth that the human race thirsts after were imposed upon a single individual, however highly gifted, we might sit down and fold our arms in despair,—yet every thing may be expected from the labors of many, because there is a vast diversity in the mental constitution of men. Different minds see things in different lights. One detects what escapes the eye of another. And if you call in many to the consideration of any subject, you may be sure that all the arguments and all the objections that bear upon the case will be gathered up. If you are seeking the truth in any department of human knowledge, encourage in others a frank avowal of what they conceive to be the truth. Collect all the intellectual power within your reach and bring it to act freely, and then if there is such a thing as satisfaction, it will be found.

Consider now how matters stand with regard to religion. Here is a volume purporting to contain a communication from God to man. How shall we know that it really is what it claims to be? But supposing this question to be settled, as it is among all those who call themselves Christians, how shall we know what is the nature of this communication? One man finds one thing in the Scriptures, and another, another,—and a third reads them differently from both. And they are all very confident that they are right. Now how shall it be settled who has the truth or whether any of us have it? By free discussion. By gathering the minds of men, unawed, chainless, around the great subject. And then as we severally occupy different points of view, it will be seen under all its aspects, and its true measure and import will be attained. When I recollect that the concern is most momentous, that it involves the soul's best good—the welfare of the world—mankind's dearest hopes; when I consider the Being whose character and will we are seeking to discover—the eternity into whose depths we would look—all the poor pride of opinion dies away within me, and I hear a voice—it is the voice of the spirit of Religious Liberty—saying, 'Cry, cry aloud unto all orders and denominations of men, and, in the name of God and for the sake of their own souls, bid them search and prove all things, and avow their conclusions and defend them without fear.' What matters it who finds the truth, if the truth is only found?—What is the glory of its discovery to the rapture of its possession? It is as much for our interest as our fellow Christians conceive it to be for theirs, that they should state and maintain by all fair means what they believe to be the truth. If their views are correct, then their fidelity to them will be the necessary means of establishing their correctness. If on the other hand we are right, the stouter the error that comes against the truth, the more signal her triumph, the more extended her glory.

It is scarcely necessary that I should have wandered thus far from the proposed order of my discourse to illustrate the spirit in which we would hold our peculiar views, were it not apparent, after all the explanation of the simple principles of religious freedom to which the world has listened, that men still find a difficulty in understanding how zeal and charity can dwell together in the same bosom—how a man can be warmly attached to his own views and at the same time kindly disposed towards every fair effort that may be made in favor of opposite opinions. The charity which we would cultivate is no inexplicable feeling, and, I trust, no hollow pretension. As we seek the truth, and as we must be conscious that our own views, however warmly held, have been formed under a liability to error, we have one interest with all those who give us reason to believe that they cherish the same feeling, whatever their particular opinions may be. There is a fellowship between them and us, in comparison with which the ties of sect, of creeds, and articles, and written formulas are as the dead letter to the undying spirit—as matter to mind. It is a fellowship which no difference of opinion can disturb, no distance of space or time destroy. It gathers into one glorious company all the real lovers of truth of all time,—from among all people, nations and languages.

I cannot yet quit this topic without a word or two more. Although the doctrine of religious liberty is so plain, and it is so much for the interest of every denomination of Christians to clung to it, it is important to observe that there is a spirit abroad directly opposed to it. And it becomes us, it [illegible] ourselves for the truth and for liberty, to watch that spirit closely. It shows itself in every effort which is made to intimidate the minds of men—to scare them away from the examination of any particular opinions, in every disposition which is evinced to prevent them from reading what others have written and from hearing what others have to say. What is this spirit but the same that in former times manifested itself in still grosser violations of common justice; that was not satisfied with overpowering men's minds by denunciations of future woe, by appealing to their religious fears, but aimed also to visit them with the swift vengeance of the temporal power whenever they ventured to think differently from the established way. And to what but the same unhallowed practices would this spirit lead now, were it allowed to strengthen itself again? It would bring back ages of ignorance, ages of mental and political servitude. But not to mention the infringement of the sacred rights of the mind with which it is chargeable, are they who cherish it at all aware, how directly it is calculated to injure their own cause and ruin their own best hopes? You are in pursuit of the truth. When you seek to terrify your fellow-men from going in a certain direction in opinion, how do you know but that you are shutting out their souls and your own from the ways of light and glory? 'Ah! but we are convinced that we are right,' you say, 'and if we were to consent that what we consider erroneous views should have as fair a hearing as we give to correct opinions, the former would become as prevalent as the latter.' What a miserable idea you must have of the truth! Is it so, that truth and error are so little distinguishable? How then do you happen to be so confident? Be assured that if they are freely and closely examined, as they never have been and never will be except where perfect freedom of mind is established, that truth will excel in beauty and power every thing that is opposed to it as much as the unmeasured dome of the heavens transcends this humble fabric which human hands have reared.

Rev. Mr. Montgomery's Speech.

We have given copious extracts from the documents relating to the Synod of Ulster, Ireland, and particularly from the speeches of Rev. Mr. Montgomery. The article we now give, is the concluding part of his speech, continued from page 193, of our last volume.

The proposed measures are eminently calculated to violate the rights of the people. You tell them that the privilege of choosing their own pastors is one of the greatest which men can enjoy; but should your overture pass into a law, this privilege will be only a name. Whatever may be their views of the gospel truth, you will permit them to elect no pastor but one that has been measured by the standard of faith, erected by your Committee. But they may obtain a minister, you say, from the Presbytery of Antrim, or from England. Very true: but will you ordain him? By no means. Then must they lose their bounty, to which, as contributors to the general revenue of the country, they are fairly entitled; and their ministers must be excluded from the important advantages of the Widows' Fund. Now, is it not a monstrous inconsistency to tell the people that they have a right to choose their teachers, and then to inflict upon them a pecuniary mulct for the conscientious exercise of their privileges? I appeal to the representatives of the laity, who have come hither to assist in the passing of laws for the curtailment of our liberties, whether they may not be forging heavy fetters for themselves and their children.—That they have an unquestionable right to judge for themselves "in the things pertaining their own salvation," I most cheerfully admit; but I do put it to their modesty, their discretion, and their Christian feeling, whether, as unlettered men, (which they generally are,) and educated under the influence of strange prejudices, they should attempt to force their opinions upon ministers of the gospel, who have spent a long series of years in education, and reading, and study of the Scriptures, to qualify them for the proper discharge of the duties of their important and awfully responsible situations. I greatly mistake the honest and manly character of the Presbyterian laity if this appeal shall be made to the Elders without effect.

I come now to a very painful but necessary part of my duty, namely, to refute the calumnies uttered against our opinions by Mr. Elder and others in this house, and which have been most industriously circulated in the world. We have been directly charged with being "no Christians." We shall not fling back the uncharitable denunciation upon our accusers, though we might remind them, "that if any man have not the spirit of Christ," (the spirit of charity and love,) "he is none of his." We appeal from the harsh and prejudiced judgment of our fellow-sinners, to the justice of that God whom we adore, and to the benignity of that exalted Saviour who is the anchor of all our hopes, and who knows that we [illegible] sincerity and truth. "It is a light thing for us to be judged by man's judgment;" for we know, "that so long as our hearts condemn us not, we may have confidence towards God."—To our unjust accusers we would only say, "Judge not, that ye be not judged; for wherein thou judgest another, thou condemnest thyself." It has been said, "that we must look upon our opponents as idolaters." God forbid. We brand none with odious epithets on account of their conscientious belief; we do not consider them idolaters. We believe that they worship as we do, "the one God and Father of all;" and that, in their own minds, they have some way of reconciling the worship of the Trinity with the first great principle of revelation--*the absolute Unity of God*. I have heard nothing but Arian prayers since I came to this Synod; nor, indeed, at any other time. In your devotional exercises, the three Great Beings engaged in the gracious work of salvation, are uniformly kept distinct, save at the very conclusion; and as I know that "none can find out the Almighty unto perfection," I shall never accuse any man of being an idolater, because he does not exactly entertain my views of the Divine nature and perfections. Let others judge me as they will: "I judge no man."

The inconsistency and absurdity of another charge preferred against us, namely, that we are both *Atheists and Deists* at the same time, has been powerfully exposed by my friend Mr. Blakeley. No man acquainted with the meaning of words could seriously bring forward such an accusation; but the object being to inflame the multitude, Atheists and Deists will produce as much mysterious horror as any other terms which they do not understand. It is melancholy, however, to think that Christian ministers should submit to such arts; for surely the cause of truth cannot be promoted by deliberate misrepresentation; neither is "it lawful to do evil, that good may come."

But, according to Mr. Elder, "we deny the Lord that bought us," and, consequently, are exposed to the penalty of "bringing upon ourselves swift destruction." Such a shocking and unfounded imputation only reflects disgrace upon its author. We know too well the forfeiture attached to denying our Redeemer, to be guilty of such base ingratitude and folly. We know, "that if any deny Him before men, them will he deny before his heavenly Father." We know "that there is none other name under heaven, given amongst men, whereby we can be saved, than that of Christ Jesus." We look up to him with unbounded gratitude, as "the new and living way by which alone there is access to the Father." He is the hope of our salvation as well as yours. I can say with as much sincerity as any man in this house,

"Jesus my Lord, I know his name,
His name is all my boast;
Nor will he put my soul to shame,
Nor let my hopes be lost."

Is this "robbing the Saviour of his crown of glory?" Is this "denying the Lord that bought us?" I am almost ashamed to feel indignation against slanders which only merit contempt.

But it seems "we trust for salvation to our own good works." Where Mr. Elder learned this I cannot conjecture; but perhaps his acquaintance with new-light ministers is more extensive than mine. This, however, I do say, that I never knew any man arrogant enough, or rather mad enough, to claim salvation of God as due to his own merits. Alas! Sir, no man can look into his own heart, or trace back the turbid course of his own life, without being deeply sensible that he cannot stand upon his own righteousnes in the presence of that infinitely holy Being, "who chargeth even his angels with folly, and in whose eyes the very heavens are not clean." But I shall tell you what we do say; we maintain that principles are only valuable in so far as they lead to practice; and that faith is important only as the forerunner of works. We do not consider that religion consists in an empty name, in a vain and self-righteous profession, in the use of technical theological terms, or in despising others; but in the discharge of the great duties of piety and morality, by which we honor God and benefit mankind. We believe that *faith* without *works* is of no more advantage to the individual possessing it, than the gold of the miser in his coffers, or a mine of wealth in the centre of the globe. Nay, more; we believe that the faith of the Christian which leads not to virtuous practice, is not merely *useless*, but *destructive;* inasmuch as its possessor neglects duty, "or sins against the light," and thereby "becomes worse than an infidel." We believe that works are not only the *evidence* of faith, but the very *end and object* of faith: in accordance with the whole tenor of the gospel, and the clear design of revelation, which is intended "to turn us from darkness unto light, and from the power of Satan unto God." We believe, however, that our works must be sanctified by the motives which faith supplies, and that we cannot approve ourselves to God by either faith or works *singly*, but only by both *united*. In fact, we hold faith, or right principles, to be the foundation, and works, or right practice, to be the superstructure of the Christian edifice; and yet, that after all we *can* do, we are still "unprofitable servants," and must finally rest upon grace alone.

This leads me to notice the last calumny which has been uttered against us by Mr. Elder, "that we put our hopes of salvation in a *mere creature*." Sir, we do nothing of the kind; we rest our hopes of final acceptance with God neither on our own works, nor upon any mere creature, but upon the unbounded mercy and compassion of our Heavenly Father, as revealed unto us in our Lord and Saviour Jesus Christ. I trust to the candor and honesty of Mr. Elder and his friends, that they will now retract their calumnies, and endeavor to disabuse the minds of their people by acknowledging their errors and misrepresentations.

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I have been told that the object of the proposed measures is a friendly one towards us, and designed to prevent a division of this Synod. With some I believe this to be really the object; but, with others, I am pursuaded the design is to render us so uncomfortable as to induce us to retire of our own accord, or to remain with you in a state of degradation.—This is not a manly and straight-forward course. Were you to commit an open act of aggression, were you to expel us as heretics, we should retire with the advantage of public sympathy; but, by encouraging us to remain, and to give our countenance to what we consider unscriptural and tyrannical regulations, you would eventually degrade us, both in our own estimation and that of the world. To this we can never tamely submit; for we know better what is due to our principles and characters. I may here answer the question put by several of you: "Why then do we remain with you, when you so plainly say you do not like us?" My answer is very simple—We have no dislike to you; although "you have despitefully used us." We consider you to be in great, though not in damnable, error; and we are willing to stay with you for a season, in the charitable hope of eventually bringing you round to sound views and scriptural measures. We believe that our opinions are so accordant with right reason and the Word of God, that in the end they must triumph over error and prejudice; we hope that a "little leaven may leaven the whole lump;" and we shall remain with you so long as there is any prospect of success, in order to do you good. But should our hopes be deceived, and should our consciences tell us that we are wrong to associate with you, I trust we shall know what is due to ourselves, and to the cause in which we are engaged.

One thing has struck me powerfully during this debate, namely, that not one of you has maintained the doctrine of exclusive salvation; whilst many of you have cheerfully admitted that we are respectable men, and that you anticipate the happiness of meeting us in heaven. This is liberal and Christian; but do you not see in what an awkward predicament this liberality places you? It seems our principles are adequate to accomplish the ends of religion in this world—to make us pious and virtuous men; and, what is infinitely more important, to prepare us for happiness hereafter. But, if so, how can you reconcile it with consistency, to act as if those were unworthy to be members of the Synod of Ulster, who are qualified for "the society of the just made perfect!" The truth is, the *heart* often reasons more correctly than the *head;* and I most cordially reciprocate every generous sentiment that has been expressed. I do firmly believe that, through the infinite mercy of God, in his beloved Son, many of us shall meet in a better land, where we shall be astonished at the prejudices, and ashamed of the passions, that have agitated and divided us in life.

I do not know that my brethren on the opposite side will give me credit for sincerity when I say that, for their own sake and the reputation of their creed, they ought not to press these measures; but I do honestly assure them, that the proceedings of last year have brought great suspicions upon many, and excited doubts respecting all. When a man professes to believe a creed which is prescribed to him, under the fear of any penalty, or the hope of any advantage, his sincerity is never above suspicion; but if he freely hold certain views of doctrine without any such inducements no man can doubt his integrity. Lying under no temptation to hypocrisy, he cannot be accused of deceit; he may be wrong, but he is honest. The moment, however, that a large body of men, infinitely diversified in capacities and attainments, profess to believe in one common standard of faith, that moment doubts and surmisings commence. No one suspects that any member of the Presbytery of Antrim, or of the Independent Church, does not hold the opinions which he professes; but could as much be said for the Catholic Church, the Church of England, the Church of Scotland, or our own Church? It was upon this principle that the celebrated *Bishop Shipley* advocated, in the House of Lords, the repeal of the disgraceful statute which made it felony to impugn the doctrine of the Trinity. "I am not," said he, "afraid of those tender consciences which scruple subscription, or lead men to profess a scanty creed, for I am convinced they believe what they profess; but I do much fear those men that have an extensive faith—who believe every thing, and subscribe every thing." There never was more practical wisdom, nor a greater knowledge of human nature displayed in the same number of words; and I can assure you, that it is thus [illegible] of the ministers and licentiates of this Church. When you professed less, you got credit for more.

But a still greater evil has arisen from your past proceedings, and must be increased by your present measures.—I mean, that the preaching of the gospel has, very generally, been diverted from its legimate channel. Controversy, controversy, interminable controversy, is the order of the day! Ministers, to remove suspicions from the minds of their people, and to gratify the prevailing taste, are constantly dwelling upon "debatable land," whilst probationers have no hope of success unless they shew themselves powerful in "the strife of words." Even in our own assembly, what has been spoken of since we met—but *opinions?* Not a word about practice; not a syllable about correcting each others' *vices* and *follies*, or reforming the *morals* of our flocks. This is very different from the conduct of "the Great Preacher of Righteousness;" very different from the course prescribed by the orthodox Apostle Paul to his son *Titus*, when he sent him forth as a Messenger of Grace. He did not exhort him to decry morality, or merely preach it occasionally as a sort of decent adjunct to abstruse doctrinal harangues. No; he enjoined him to make virtue the sum and substance of his preaching: "These things I will that you affirm *constantly*, that they which believe in God might be careful to maintain *good works;* for these things are good and profitable unto men." No doubt he preached as every minister ought to do, "Jesus Christ and him crucified," as the foundation of the sinner's hope, and the ground work of the Christian's holiness; but he never forgot the end of all preaching,—the restoring of the sinner "from dead works." How different is the prevailing system of public instruction in these latter days! And how awful is the responsibility of those who turn the attention of the multitude from the duties of life to the controversies of men!

In answer to all these arguments, for a milder; a more rational, and a more Christian course of procedure, we are told; "that a great ferment exists amongst the people, and that something must be done to allay it." Very true; a great ferment does exist. The prophetic words of our Saviour, who foresaw that the evil passions of men would pervert the benevolent object of his mission, are fully verified—"I come not to send peace upon earth, but a sword." Were that ancient philosopher alive, who, in the commencement of the gospel dispensation, exclaimed. "Behold how these Christians love one another!" he might now with equal propriety, ejaculate, "Behold how these Christians hate one another!" But whatever ferment exists, we are not to blame. You kindled the conflagration, and you are bound to extinguish it, without molestation or injury to us. We have broken no compact; we have never

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interfered with your opinions; we have raised no unjust clamor against you. The existing evils are of your own creation, and you have no right to make us the victims to appease the wrath which you yourselves have excited. The condition of our hapless country is deplorable; the state of our own church is distressing; but my friends and myself are guiltless of these calamities. Let those answer for them who produced them; "we have neither lot nor part in the matter."

How strange it is, that the favoured work of God upon earth is that being in all nature which seems least to answer the design of its creation! I was never more forcibly impressed with this melancholy fact, than upon the evening of Monday last, when travelling over the beautiful district of country between Dungiven and this place. The glorious sun cast his golden mantle over the mountains, and the valleys reposed in shade; the song of cheerfulness ascended from the peasants at their toil, whilst the children were joyfully collecting fuel for the bonfires and festivities of Mid-summer's-eve. As far as the eye could reach, innumerable flocks and herds were browsing in peace upon the green pastures, and the very air was impregnated with myriads of animated beings. Throughout the wide extent around and above me, all was life, and tranquillity, and happiness! Not a single sound of sorrow smote upon the ear, nor a single object of misery passed before the eye. In the midst of that glorious temple of Nature, my soul instinctively ascended in devout aspirations of adoration and gratitude to the benignant Author of such extended and diversified enjoyment. I felt happier in my own existence, and in that of all animated creatures; and I did not believe there was a being upon earth whom such a scene would not have soothed into tranquillity and benevolence. In this, however, I fear I was mistaken; for on journeying on through an ever-varying scene of beauty and happiness, I think I did discover one object uncongenial with the time, and the circumstances, and the place. It was a Christian minister, travelling to this scene of our meeting. His eye dwelt upon me, but not in friendly recognition; his face was towards me, but no smile played upon his features. My heart sunk within me, to think that men, and Christian men, should have been the only beings who, on that glorious evening, were deficient in kindly affections. Oh! surely such things are not congenial with our country, nor with our religion. Nature has given us a fair and fertile abode,—Providence has blessed us with generous hearts and liberal hands,—and the gospel of peace has long been the inmate of our dwellings. Why, then, is our country a universal theatre of contention? Why are Christians of the same communion arrayed against each other? Why? Because men presumptuously interfere with the conscientious belief of their brethren, and spend that time in forming plans of annoyance, which ought to be dedicated to offices of peace!

I do appeal to my brethren whether these be times in which any church; and especially any Presbyterian church, should occupy itself in devising schemes for the curtailment of Christian liberty? Is it in the nineteenth century, when even Catholicity is evidently relaxing her grasp, when the Established clergy and the Legislature have given a signal proof of the progress of liberal opinions in the repeal of the Test and Corporation Acts—is it at such a time, that we should retrograde, and surrender the fundamental principles of our church? If we do, a death-wound will be inflicted upon Presbyterianism; division will follow usurpation; weakness will succeed division: and though individuals may chiefly suffer in the beginning, the church must suffer in the end.

From the excited state of public feeling, and from the observations of many ministers and elders, I think it is evident that we are not, at present, in a proper condition to come to a sound and impartial conclusion upon the important subject before us, which involves the very constitution of our church. I therefore do entreat my bretheren to pause, and to allow these weighty matters to lie over for consideration, as enjoined by the salutary regulations of our code of discipline, for at least one year.

In the mean time the popular ferment will have time to subside; and I now beg leave, in great seriousness and sincerity, to propose a plan to our opponents, which, I firmly believe, would ultimately lead to the triumph of truth. I know that my opinions have been grossly caricatured and misrepresented; and it is possible, that in our hands, yours may have suffered in the same way. Now, whilst we continue without any regular channel for the mutual interchange and explanation of our opinions, these misconceptions must be perpetuated. From the very nature of man, the pulpit will increase, instead of diminishing misapprehensions. Confident in his own views, every minister will necessarily bring them forward with the greatest possible force; whilst, without any impeachment of his honesty, he may not introduce the strongest arguments of his opponents. If this be the case, under the most favourable supposition, how much less chance is there of truth being ascertained where ignorance, prejudice, or dishonesty is concerned! The press, in its present state, will not be more effectual. The multitude of trashy, virulent, and unprincipled pamphlets that are put forth, and which are read only by partizians, have no tendency but to inflame the passions and mislead the mind. That calmness, seriousness, and deliberation which are necessary for the investigation of truth, can never be attained under such a system. The contending parties must have the means of deliberately comparing their opinions with each other, and with the Word of God, and also of correcting any mistakes or misrepresentations that may occur, before justice can be done to both sides. Such an investigation might shew us that we do not differ so much as we now imagine, and thereby bring us nearer to each other; and, at all events, it would make our respective systems better understood. In order to accomplish this most desirable end, I propose, seriously and affectionately, *That a Monthly publication shall be issued, at the mutual expense, and under the mutual management, of Calvinists and Unitarians, in which each party shall occupy the same number of pages* (*say* 30 *or* 50) *with articles in support of their peculiar opinions, either original or selected, as they may deem expedient.* Such a work would be eagerly read by all parties; the sparks of truth would be elicited by collision, and the ancient piles of error would be consumed. *Falsehood* is only dangerous when she walks forth alone; having a bold air and confident demeanor, she awes the timid and imposes upon the weak: but she cannot long appear in the presence of her lovely rival, *Truth*, before the counterfeit is detected.

To my Calvinistic brethren such a proposal must be peculiarly acceptable, as it will afford them free admission into what they call the dominions of error: for I here pledge myself, that we will place the publication within reach of all our hearers, provided they will do the same with regard to *theirs*. We will most sincerely thank them: if they can convince us, by sound argument and the Word of God, that we are wrong. In the triumph of truth, we shall most heartily rejoice: it is all our aim: and if they prove her to be on their side, we shall instantly desert the ranks of her enemies, and join the cohorts of her friends. *We* can have no motive for clinging to error: the applause of the world, the fashion of the world, the interests of the world, are all upon the opposite side. And I can assure you, that we are not so destitute of the ordinary feelings of men as to prefer, without good cause, an angry sky and barren rocks to bright and fertile regions. On the voyage of life, we would much prefer sailing before the gentle breeze of popular favor to being "tost by the tempest of evil tongues," but we know that "favor is deceitful," and whatever may befal us, we shall not, at least, "make shipwreck of our integrity."

I am confident my proposal will not be declined by our opponents, upon the futile pretext of not desiring to circulate what they are pleased to call "*poison*:" for they know that their powerful *anidote* will go along with it. We might with just as much reason call their opinions "*poison*," but we are so confident of the efficacy of our *remedies*, that we have no fear of its effects. If, in bringing our separate systems to the standard of the Word of God, the comparison should be in our favor, no doubt we shall be gratified; but should the result be against us, we shall still be pleased; we shall cheerfully confess our error, and heartily embrace the truth.

I do, therefore, most earnestly entreat this Synod to pause, and to adhere to its own established and salutary laws. Delay, in so important a case, cannot be dangerous; but precipitancy may involve the most deplorable consequences. Whatever may be the result of my appeal, however, I shall never cease to be sincerely grateful for the patience, the kindness, and the attention with which I have been heard, through so tedious and desultory an address.

CHRISTIAN REGISTER.

BOSTON, JANUARY 3, 1829.

The Jews.

It is known to many, that a Society exists in this country for improving the condition of the Jews, called the "American Melioration Society." The plan of this Society has formerly been, to establish a colony of Jews in this country. This plan, we believe, went partly into operation, but was abandoned; the public generally wanting confidence in its wisdom, and probability of success. Considerable exertions continue to be made, however, in this country, in behalf of this interesting people. It is stated in a late number of the New York Observer, that the Rev. Dr Rowan had undertaken a voyage to Europe, in reference to this object.

By a letter dated Halle, April 3, 1828, from Mr. Robinson, a professor in one of our institutions, but residing at present in Germany, it appears that the ill success of all past schemes for converting the Jews, has led the friends of the cause in Berlin, and that region, to act with great caution and reserve, in regard to those who profess to have embraced Christianity. The promises of protection and support, and the prospect of education, to those Jews, who, having embraced Christianity are cast off by their own people, have caused many to dissemble, and to pretend attachment to Christianity, when the principal thing which they desired, evidently was, the means of present support, and an education that might enable them to rise in the world. The following passages from Professor Robinson's Letter illustrate more fully this view of the subject.

"The Jews, as a people, in the northern and eastern parts of the Prussian dominions, and in Poland, are generally in a state of great poverty and wretchedness. They are all lovers of gain, but at the same time unenterprising and lazy; and the only learning among them consists in getting by heart portions of the Hebrew scriptures, and as much of the Talmud as possible."

"With all this ignorance, however, there is a strong and universal tendency to *philosophical speculation*, and a strong desire for *learning*; i. e. not a willingness to acquire knowledge by slow and painful effort, but, seeing on every side the superiority of the Christian in learning and science, and all the comforts and arts of life, and feeling themselves to be the *nobility* of the human race, they wish at once to grasp all that is or can be known, and by some "royal road" arrive at once at the desired goal. The consequence of their wretchedness on the one hand, and of this marked hankering for knowledge on the other, is, that if any specific provision is made for converts; if a sum of money is given them, however small; or if they are encouraged to expect an education, and have thus the hope of obtaining a standing in society; many are ready to embrace Christianity, and make any professions, and sign any creed whatever, without affording any other evidence of sincerity."

The Friends of the jews in Berlin are extremely desirous to adopt some plan, by which they may obviate these difficulties, and still hold out reasonable encouragements to the sincere. On this subject the letter of Professor Robinson has the following statement.

"The result of all the deliberation and all the experience of Christians here on this subject is, that the best and only effectual means of providing for Jewish converts, and at the same time guarding against imposition and hypocrisy, is to afford them the means of learning some mechanical trade, and to require that all who would be assisted by them, shall serve such an apprenticeship. This affords them afterwards a sure means of support, and at once puts their sincerity to the test; because the Jews in general, in their fancied superiority to the Gentiles, look with contempt on all mechanics, and view it as a degradation to engage in learning a trade."

In this view of the subject it is the present desire and purpose of the Berlin Christians to establish an institution in that city, for instructing Jewish converts in the mechanic arts, and at the same time give them all necessery religious instruction.

The recent plan of the American Melioration Society, in regard to a colony, is alluded to in the following manner, in professor R.'s letter.

"On the plan of forming a colony in America, our Berlin friends have never looked with a favourable eye. In the first place, the Jews are utterly [illegible] agricultural pursuits. Then the expense of removing them to America, a such as would almost suffice to teach them a trade here at home; and the expense in America is probably more than double what it would be here. Their constant language is—"Beware of imposition;" and against this it is almost impossible for American Christians to guard."

It is proposed in conclusion, that the American friends of the Jews, instead of expending their funds in fruitless projects here, should aid with their funds, some foreign establishment like that proposed at Berlin.

This, as far as we can learn, is the present feeling and impression of the leading friends of the Jews in Europe. And their efforts in the cause seem to us to be very languid. Two or three missionaries are employed in preaching, conversing and circulating the scriptures, but with very limited success, and that, principally, we believe, among the least educated part of the nation.

Now we feel compelled to remark, in relation to this subject, that these efforts, well-meaning as they evidently are, seem to us, in a great degree premature and hopeless. The only part of the labors, from which we have any hope, is the circulation of the Scriptures. As to the preaching of the Christian missionaries among the Jews, we have very little respect for it. We have no confidence, indeed in the discretion of the missionaries; and we are every day more convinced of the inconsistency and injurious tendency of the doctrines inculcated. We are, and always have been, very faithless in regard to the sincerity of any intelligent and well-instructed Jews, professedly converted to the belief of Trinitarian Christianity. In our opinion no honest Jew, who understands his own religion, ever will or can embrace Christianity as received and professed by Trinitarian Christians. The rooted aversion of the Jews, ever since the Babylonish captivity, to every thing like Polytheism, is manifestly one of the greatest obstacles to their reception of Christianity, as it has been offered to them; for it is, for the most part, only Trinitarian Christianity that they have known any thing about. And this, in almost all its features, is so contrary to all their notions of the character and purposes of the One infinite God, that they turn away from them with disgust. We wonder not then, that so little success has attended the efforts of the Trinitarian missionaries.

We do not believe that the time has come for any extended direct efforts to Christianize the Jews. We believe that the *prejudices* of the Jews as a nation, against Christianity and Christians, must be *removed*, by a more just and mild treatment than they have hitherto received from Christian governments, before they will be prepared to listen with any advantage, to Christian teaching. And whenever the time shall arrive, that they are prepared and disposed to hear and listen, it is not from Trinitarian and Calvinistic Christianity that we are to hope for success among them. It is only by preaching Christianity in its simplicity and purity, as taught by Jesus and his apostles, that we are to hope for any success in bringing them generally to the acknowledgement of its truth, and to the enjoyment of its divine hopes. If the Jews generally, ever embrace Christianity, we are persuaded it must and will be Unitarian Christianity. Let Unitarians be aroused then, to a sense of what they owe this long-neglected and wonderful people. If the time has not yet come for general direct efforts to christianize this people, yet we doubt not the time has come when preparation should be making for these efforts. It is time that the prejudices, which from various causes have become so deeply rooted in the minds of Unitarians against missions generally, should be done away; that they be no longer frightened by a sound and a name, but that they look calmly and dispassionately at things as they are, and listen with fairness and impartiality to the sober decisions of truth and duty.

Let the missionary enterprise in the East, in which Unitarian Christians are embarked be first put on a footing of permanent strength; and then let one or more *missionaries of inquiry* be sent out among the Jews of Poland;—for it is in Poland, and the adjacent regions, probably, that the Jews may be found in far greater numbers than in any other country. Let the views and feelings of the most intelligent Jews respecting Christianity, be elicited; let their objections be ascertained, and the true character of the people, as far as possible developed. These, though preparatory, are important steps, as they will teach us, with the least expense, *what* may be done, by *what means* it is to be accomplished, and *when* these means may, with the greatest probability of success be applied.

Now, and comparatively small as the Unitarian denomination is, they have ample resources for several important missions of inquiry [illegible] be named, like the one proposed. And it is in our view, a solemn duty, which no plea we can offer will excuse, to enter seriously on the business of preparing to extend, as our increasing means may enable us, and our increasing zeal may prompt us, the divine blessings of that purer faith which we claim to have received; and which was given us, not to be laid up in a napkin,—not to be *enjoyed* merely, but to be *used* and extended wherever there are moral and immortal beings to listen to its heart-cheering and soul-elevating truths.

Dr. Beecher and the Methodists.

A recent number of the Methodist Magazine contains a highly respectable article on the calumnies uttered against Arminius and the Methodists, by Dr. Beecher and the National Preacher. The particular article alluded to, is the sermon of Dr. Beecher, delivered upwards of a year since, before the American Board of Commissioners at New-York, and afterward published in the National Preacher, [orthodox] and ably reviewed in the Christian Register of Dec. 22, 1827. (Vol. VII. p. 202.) We notice the subject now, for the purpose of showing in what light the very singular and unjustifiable sentiments and expressions contained in that sermon are viewed by the Methodists. We give the following quotations from the Magazine.

"Have Dr. Beecher and the National Preacher done justice to Arminius, in classing him with the adversaries of the gospel as to his *doctrines*."

"There are many ignorant people who have been taught to consider Arminius as the enemy of all righteousness, and the very type of anti-christ, if not anti-christ himself:—and his doctrines * * * as the sum and substance of almost every mischievous heresy with which true Christianity has ever been infested: all which, doubtless, many of them verily believe. We are assured, however, that both Dr. Beecher and the editor of the National Preacher *know better*. For what purpose, then, they continue to represent Arminius in such a light, it is for themselves to explain. "Thou shalt not bear false witness," we apprehend is at least as obligatory on us in relation to the dead as to the living."

"If we desire to learn truly what were the doctrines of Arminius, we ought to have recourse to the writings of that divine himself. Is it more than justice to ask this? Is it not treating Arminius unjustly to act otherwise? And if, by pursuing a different course, we load him with the opprobrium of doctrines which he never taught,—nay, which he abhorred, is it not bearing false witness against the dead? Whether this be the result of ignorance or of malice, as to the effect on his reputation, and on those to whom his name is imputed, the matter is not mended. Now we challenge the whole host of Arminius's calumniators to produce, *from his own works*, one single passage to justify the classification in which Dr. Beecher and the National Preacher have placed him."

"Let it be remembered that the question here, and to which we hold Dr. B., is,—not what have the enemies of Arminius attributed to him,—nor what may have been taught by some to whom his name has been imputed;—but what did *Arminius himself* teach? The Methodists, both in Europe and America, maintain, substantially, the same doctrines that Arminius did. * * * If, therefore, Dr. B. and the National Preacher, have assigned to Arminius his just rank, among Arians, Papists, Mohammedans, and Idolaters, as the chief resources of the devil, in opposition to the gospel, *our* judgment is fixed. Yet a Methodist minister is published in the list of expected contributors to a work which thus classes us,—and the Methodists are complained of for not uniting in "national" combinations with those who hold us up to public view as enemies of the gospel; and with the very men who circulate and applaud Dr. Beecher's sentiment! Is all this consistent?—Does is proceed from ignorance?—or from what other principle? It is useless to attempt to evade the consequence. If Arminius was a heretic,—we are heretics. If Arminus was an enemy of the gospel,—we are enemies of the gospel. If Arminius was an agent of the devil,—we are agents of the devil. And what real fellowship can those have with us,—what fellowship *ought* they to have with us, who consider themselves as the agents of Christ, and we as Belial's? If we be viewed in this light, and yet "union" with us be sought, for what can it be but to induce us to contribute means for our own "destruction?" Dr. Beecher and his friends are therefore called upon, either to retract their denunciation of Arminius, or ingenuously and honestly to throw off the mask, and denounce us with him."

We are glad to find that the Methodist denomination have too much discernment, too much self-respect, and too much consciousness of their own weight and claims to influence in the cammunity, to throw that influence into the hands of those who scruple not to wield it as an instrument of their overthrow, if by so doing they can increase the means of their own power and aggrandizement. It is time that this all-grasping ambition of the dominant sect met with some rebuke like this, and it is gratifyto witness the ability and spirit with which it is uttered.

Installation.

Thursday the 1st inst. was appointed for the [illegible] Asahel Davis, over the third Congregational Society in Portsmouth, N. H. We hope next week to furnish some account of the performances.

ORIGINAL COMMUNICATION.

For the Christian Register.

A Pastor's Account of his Stewardship.

(*No. II.*)

The doctrines you have heard were meant to be drawn from the holy scriptures, and not from the systems of fallible men. These scriptures have been set forth as the only right standard of truth, and best rule of conduct. By these you have been required to try the doctrines you have heard; and they have been recommended to your study and examination, with the privilege of drawing your own conclusions. I have not *shunned* to declare the whole counsel of God. Men may differ, and have differed as to the meaning of scripture, on some parts of that counsel. But what has been conceived to be plainly revealed has not been withholden, nor any thing kept back that has been viewed as "profitable for doctrine, for reproof, correction, or instruction in righteousness." It is well known that there is a great diversity of views and opinions with respect to religious doctrines. There may therefore be a great difference of opinion as to the proper subjects and mode of *preaching*. But I feel persuaded, and think I may appeal to every one's conscience in the sight of God, when the assertion is made, that those instructions and truths have been held forth to you, which, had they been faithfully applied, would have been able to save the soul, and make you wise unto salvation, through faith that is in Christ Jesus. Regarding religion as consisting not in speculation, but in a holy temper and conduct, I have dwelt the rather on those doctrines, which are acknowledged to have the best practical tendency, and are most suited to secure the end and spirit of religion, love to God and man, right dispositions of soul and a virtuous course of life. It has not been my aim to lead you into the unpleasant fields of controversy; for, though this may sometimes excite a spirit of inquiry and thus be the means of greater biblical knowledge, yet too often it excites a spirit of hostility, engenders strife, and extinguishes that charity, which ought to distinguish the disciples of Christ, and accompany all their researches after truth. Leaving all metaphysical discussions of the mode of the divine existence and the precise nature of the son of God, it has been deemed expedient to urge the doctrine of the apostle, that "to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him."

Instructed by our Saviour that "it is life eternal to know the only living and true God and Jesus Christ, whom he hath sent," it has been my practice to set forth the character, the paternal character and government of God; his law, with all its obligations, and sanctions and terrors; his astonishing and merciful purposes and dispensations, and to represent to you the divine mission and authority of Christ, together with the objects of his mission, his holy and amiable character, as the only begotten of the Father, full of grace and truth, the

brightness of the Father's glory, and the express image of his person; also, the offices he sustains and the work he performs, as the one and only mediator between God and man. He has been preached as altogether qualified and sufficient to accomplish the end of his mission since "it pleased the Father that in him should all fulness dwell." Faith in him and obedience to his authority have been insisted on as absolutely essential. And the faith that has been preached, and which, it is conceived, the scriptures plainly require, is a belief, and only a belief in him as the promised Messias, the Christ, the son of God, and Savior of the world. He has been held forth as "the way, the truth, and the life." His death has been brought to view as the great event, with which the salvation of men is connected; and as accomplishing our salvation, only as it cleanses from sin by the power it has to subdue and bring to repentance the sinner, and reconcile him to God.

But, as it is written, "faith without works is dead," and our Savior himself has declared, that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven,"—that faith, which does not lead to obedience and the exercise of a holy temper, has been declared worthless and vain. And a cheerful submission of heart to his authority, grace and truth, obedience to his precepts, a humble imitation of his example, the cultivation and display of that meekness and love, which he recommended to his followers, have been insisted on as better evidences, that men are his disciples, than the most pompous professions.

I am not conscious that any doctrines, any views of religion have been exhibited, that would tend to defeat the great ends of revelation, the practice of true holiness, or to relax, in the least the influence of the moral precepts of the gospel, and make men think they might continue in sin, that grace may abound. Neither am I conscious of having exhibited the character of God and the conditions of his favor, in such a light, as to burden and torture with despair the mind of the penitent sinner, to discourage his repentance and his humble suit to a dishonored Father. But encouragement has been given to raise to the throne of mercy on high the supplicating eye. No attempt has been made to bar the gate of heaven against any humble seeker, whatever may have been his character or religious creed; and as accomplishing our salvation, only as it cleanses from sin by the power it has to subdue and bring to repentance the sinner, and reconcile him to God.

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While it has been my desire and the aim of my labors to call and enforce your attention to the word and ordinances of God, to your christian privileges and obligations, to promote your progress and improvement in religion, and your everlasting salvation; to build you up in the faith, in all its purity, simplicity, and, the rather, to be a helper of your joy; I am not conscious of having lorded it over this heritage of God, or claimed any dominion over your faith. This has been intimated already. You have been *instructed* as well as *allowed* to search the scriptures and to judge for yourselves, and to embrace those conclusions, to which your prayerful and unbiassed inquiries might lead.

It is natural that every man should be tenacious of his own opinions. *I have my own*, and humbly claim the privilege of *holding* my own views. They are dear to me, as they have been the result of my investigations, and yield me consolation in this state of probation; and I do not hesitate to express a wish that they may extend and be embraced. But I am not conscious of any want of christian love and respect for those, who think differently, if they hold their faith in humility and charity; for they may have arrived, as legitimately, at their belief, and they may hold it as equally dear to themselves; not conscious am I of a disposition to deny to them the name and character of christians; not conscious of any wish to withhold from any, who bear the image of the Savior, any privilege, and tokens of christian fellowship and regard. My inquiries concerning those, who have wished to come to the table of our common master, have related to their Christian and moral qualifications, their disposition and purpose to follow, imitate and obey him, and not to the peculiarities of their belief. I am not conscious of having confined religion and piety to any one sect of Christians, but have taught and exhorted you to extend a feeling of love and the hand of charity to all, professing the name of Christ, of whatever denomination, who, by manifestation of his mind, his meekness, humility and love, declare that they belong to his fold. You have been taught to regard the opinions of others with candor and respect, while with humility you hold and advance your own. You have been entreated to show more zeal for the common interests of the Redeemer's kingdom and the common salvation of your fellow men, than for the maintenance of any peculiarities of your own faith.

But of this *I am conscious*, that I have borne my testimony against a disposition to 'set up claims in favor of any thing, as essential to religion, which was never implied in any requirement of God.' I have borne my testimony against an exclusive spirit, against any one's claiming to himself that perfection, which he denies to others, be his station what it may. We believe that no sect is free from errors, either in sentiment or practice. 'We believe also that true religion is not confined to any one sect or party of Christians; and that scarcely any thing is a greater evidence of the want of it, than such an exclusive claim.' Others may think perhaps that they can justify such a spirit and such a claim; yet I should deem it to be *inexcusable in myself*, and feel that I should have a tremendous *account* to give for the assumption.

SUMMARY.

Our Congressional summary is necessarily deferred this week. Very little important business has been transacted.

Election of Mayor. On the 22d. ult. the Hon. Harrison Gray Otis, was elected to fill the office of Mayor of this city for the ensuing year. The whole number of votes cast was 4548, necessary for a choice 2275. Of these Mr. Otis received 2978.

Caution. The Bulletin states that within a week past some rogues have wrenched from the front doors of several modern houses, the silver caps which cover the key holes, and in some instances the plate on which the name of the occupant is engraved.

Boston Post Office. A correspondent of the New-York National Advocate says—"I am constantly receiving from Boston letters, nine out of ten of which are over charged. For the truth of which I appeal to the clerks in our Post office department. This has been practised for the past year; I should not now have taken the trouble to notice the evil if it were not growing worse every day; while single letters were only doubled I was content, but now they are generally trebled, and double letters are quadrupled. More than fifty letters have I received containing a single enclosure post marked 75 cents."

We observe in the Hingham Gazette of Dec. 19th a minute detail of advantages to be derived from the running of a Steam Boat between this city and Hingham. The plan is certainly very feasible, and will undoubtedly go into operation. *Centinel.*

Harbor of Nantucket. At a town meeting in Nantucket, on the 19th inst. it was unanimously voted to present a Memorial to Congress on the subject of improving the barbor of Nantucket, by excavating and deepening the chanel for ships.

A woman was found dead in the woods at Dennis, on Sabbath evening last. A *bottle* was found by her side. Intemperance is supposed to have been the cause of her death.

Brigh on Cattle Market. We have received from an obliging correspondent, the following view of this great market, from the 29th Sept. to the 1st December.

SOLD AT BRIGHTON.

1828.	*Cattle.*	*Sheep.*	*Swine.*
September 29,	1750	4000	1000
October 6,	1374	4257	1227
" 13,	1660	2062	200
" 20,	1500	4000	400
" 27,	1300	5172	100
November 3,	3054	4400	2000
" 10,	3008	4500	600
" 17,	3560	4000	700
" 24,	2200	3000	1000
December 1,	1200	4000	900
	21,546	39,391	8127

AGGREGATES.

21,546 Cattle,	average value	$25 each	$538.953
39.391 Sheep,	" "	$1.50 do.	59,746
8,127 Swine,	" "	$4,00 do.	28,508
68,504		Total,	626,904

Our correspondent adds,—"The cattle have been unusually large and good, exceeding that of any former season The sales for the *best cattle* have been dull, in consequence of the large number in the market. *Barreling cattle* have commanded better prices that for some years past."—*Bost. Cent.*

INSTALLATION. On the 10th ult. was installed at Lunenburg, Rev. Ebenezer Hubbard, late of Middleton; Introduotory prayer by Rev. Mr. Bascom, of Ashby; Charge by Rev. Dr. Thayer, of Lancaster; Right hand of Fellowship by Rev. Mr. Lincoln of Fitchburg; Address to the Society by Rev. Mr Allen, of Bolton; Concluding prayer by Rev. Mr. Howe of Pepperell.

The Kennebec River closed on the 18th inst. a month later than usual.

Infidelity. It is mentioned in one of the New-York papers, that Johnson, who recently shot Mrs. Newman, was the printer of the CORRESPONDENT, an infidel (some have said atheistical) paper, published in New-York.

Distressing Calamity. As the persons employed upon the meeting house in Williamson, Wayne county, New-York, on Friday last, were raising the first bent of the steeple, a stick of timber gave way, and *sixteen men*, with the frame of the steeple, were precipitated to the ground! Fourteen were wounded, most of them having legs, arms, &c. dreadfully broken and crushed.

The proceeds of the bar of a steamer plying between New Haven and New York, which, used to average $1 800, has for the two last years averaged but $500.

The river is now closed at Albany and for some distance below. The steam boats on Tuesday went up no further than Hudson, and the mail was carried from there to Albany by land.

The Argus, on Thursday, mentions that the steam boat, with the mail, got up on the previous day, as far as Hudson.

Canal Tolls. The amount of canal tolls received at the office of J. Burrows, Esq. West Troy, during the present year, is *eighty-six thousand four hundred and sixty-seven dollars and thirty-six cents*; showing an increase, over the receipts of 1827, of $21,494,95.

Gas Spring in Utica. In digging near the Universalist Church in Utica, a few days since a volume of inflammable gas was discovered issuing from the earth. It appears to be pure *carburetted hydrogen*. The quantity of gas evolved increases as the excavation is deepened. It would be fortunate for this young city of the west to have a reservoir of natural gas sufficient to light its streets in all time to come.

The jail in Rochester was set on fire on the 17th inst. and a "general goal delivery," effected. The fire was the work of one of the prisoners, a lad of about 13 years of age, who was confined for petit larceny. In the confusion several of the prisoners escaped, but were all retaken except two ,including the boy. The injury to the public property, and to the furniture of Mr. M'Cracken, deputy sheriff and jailer, was considerable. The former was insured.

Territory of Huron. In the bill now before Congress it is proposed that the territory shall be bounded by the states of Illinois and Missouri, and Missouri river on the south, by the Missouri, and White Earth river on the west, by the northern boundary of the United States on the north, and by a line running through the middle of lake Michigan to the northern extremity of the lake, and thence due north to the Canada line, on the east.

The African Repository mentions, that very shortly a vessel will be despatched to Liberia, with 150 emigrants. This will require all the means which the Society are at present possessed of. The number is only about one fifth of those seeking a passage.

The Philadelphia U. S. Gazette announces that another work of Mr. Irving's is about to be published in this country, entitled "A Chronicle of the Conquest of Grenada."

A resolution is before the Legislature of Pennsylvania, abolishing Military Parades—laying a Militia Capitation Tax of $1—providing for the education of officers—giving encouragement to volunteers—and appropriating $50,000, from the Military Tax, to defray expenses.

Illinois. Hon. John McLean has been unanimously chosen to the U. S. Senate by the Legislature of Illinois, for six years from March 4, 1829.

The Ohio River, at Wheeling, last Saturday was seven feet above low water mark.

The River at Pittsburg, on the 7th inst. was nine feet above low water mark.

An earthquake, preceded by a noise like thunder, from the West occurred at Milledgeville, Geo. on the 11th inst,

Five men have been committed to jail in Camden county, (Geo.) charged with the robbery and murder of an Indian in Ware county.

A proposal is made in a New-Orleans paper, to the Legislature, to appropriate the sum of $5000 to Mr. Monroe, in the expectation that other States will follow the example. The pecuniary circumstances of the ex-President, the load of debts which press upon him, in his old age, and vex his retirement with law suits and executions, are the reasons of this project. *N. Y. Eve. Gaz.*

From South America. By the New-York papers of Tuesday evening, we learn that the brig Sarah arrived at that port from Rio Grande, and last from Rio Janeiro in 38 days, brings intelligence of a revolution which has broken out in the Province of Misiones, headed by Gen. Revardo, who had taken possession of the Province. He was received with open arms by the inhabitants. He had issued a Proclamation to the inhabitants of the Province of Rio Grande, promising that should they lay down their arms, their personal property would be respected. Colonel McGregor, of the Brazilian army, had marched with three battalions to attack Revardo; but it was generally believed that the latter would retain the place. *B. D. Adv.*

The Manchester Musical Festival. We have much pleasure in stating that the total produce of the musical festival amounts to 13,1662; so and that the expenses will not exceed 10,400, that there will remain to divide among our numerous charities, the handsome surplus of five thousand pounds. [Upwards of $20,000.]

A new coinage of crown-pieces is in great forwardness at the Mint, and will shortly be issued. The number directed to be struck, in the first instance, is one million of pieces, of the value of 250,000*l.* sterling.

The equestrian statue of George III. about to be erected at Windso., is of such magnitude that twelve of Mr. Westmacott's men have at one time taken lunch together in the interior of the horse, the door through which they entered being the saddle place.

The Piedmontese Gazette states that there is now living at Lausanne a woman aged 114 years having been born in the year 1714. She has had two husbands, has passed a considerable part of her life disguised in men's clothes, and was seven years employed as a Courier in the service of a Milanese Prince. It is remarked that, having become completely bald at 50, she subsequently recovered a fine head of hair. Her chief nourishment is coffee, with a large admixture of sugar: it is said that she drinks 40 cups per day. She is in excellent health, and does not appear more than 60 years old.

Timbuctoo. The journey of *M. Caite* to Timbuctoo, is said to have determined the position of that city to be nearer the ocean and further South than has generally been supposed. 4° E. from Paris and 16° N. are mentioned as the latitude and longitude; but we presume there must be a mistake in these numbers as Timbuctoo has been placed nearly in the longitude of Paris.—*Jour.*

Mr. T. Roscoe, it is said, is now engaged in writing the life of Aristo, with sketches of his most distinguished literary and political contemporaries.

PAYMENTS.

Those subscribers who expect to avail themselves of the deduction of 50 cts. from the regular price of the paper, ($3,00,) are reminded that their payments must, in this case, be made within 30 days of the commencement of their year. The reasonableness of our adhering strictly to this regulation will be perceived, when it is recollected that the paper has been enlarged about one quarter of its original size without an increase of the price; and that unlike other newspapers, it receives but a very trifling portion of its support from advertising.

We have repeatedly remarked that our subscribers, as a whole, are prompt and punctual in their payments. There are many however, in places more or less remote, and all beyond our immediate reach, whose bills have accumulated in a manner very inconvenient to ourselves.

No publication, and especially none so limited in its circulation and profits as the Register, can be conducted without inconvenience and embarrassment, unless the payments are faithful and prompt. As we cannot have agents in all towns, those subscribers who feel *any interest* in the success of this paper are earnestly requested to avail themselves of the many private opportunities which are occurring every month, of sending the amount of their subscription. Those who transmit money by mail, may rely on its being passed immediately to their credit, and receipts forwarded.

NOTICE.

We have formerly given notice that we would receive volumes of the Register for binding from those who wished to preserve their files. This we have done, principally to accommodate subscribers, by supplying from our numbers such copies as might have been defaced or lost. We would now give notice, that it will not be convenient hereafter, to receive volumes for this purpose, as it subjects us to the necessity of sending them to the binder, and otherwise consumes time which we have not to spare. We will however continue to supply deficient numbers, at the subscription price, to those who bind their volumes. Mr. Roberts at the corner of Water and Devonshire-street, has bound many volumes for us, and always in a faithful manner, and at reasonable prices. The charge for binding the numbers of a single year, is $1,25. The numbers of two years make a good sized volume, and will be bound for $1,50.

Erratum. In the "Pastors account of his Stewardship," 3d column, 9th line from the bottom, for the words "But *some* know how to estimate," read, "but *none* know how to estimate."

MARRIAGES.

In this city, by Rev. Mr. Parkman, Mr. William H. Pomroy to Miss Sibbella Luckis; on Thursday by the Rev. Mr. Capen, Mr. Hezekiah King to Miss Martha Spear.

In Walpole, on Monday, the 29th inst. by Rev. Mr. Storer, Mr. Jeremiah Blake, of Wrentham, to Miss Clarissa, daughter of Mr. William Kinsbury.

In East Medway, by Rev. Mr. Bailey, Zachariah Lovell, Esq. to Mrs. Abigail Thayer.

In Fitchburgh, Mr. Benjamin Brown, of Boston, to Miss Jane Farwell, of Fitchburgh.

In Mansfield, on Christmas eve, by Rev. Mr. Briggs Mr. Harrison B. Pratt to Miss Stella, eldest daughter of Maj. E. Bates.

DEATHS.

In this city, on Monday evening, 22d inst. suddenly, Thomas F. Bedlington, son of Timothy Bedlington aged 11 years.

In Walpole, Mrs. Kezia Bacon, aged 84, widow of Mr. Wm. Bacon.

In East Sudbury, Mrs. Dorcas wife of Mr. Samuel Rice, aged 39.

In Marlborough, on the 24th inst. Mr. Silas Gates, aged 71 years. He has for a series of years been known as the keeper of one of the best public houses in the country. He was kind and generous in his disposition attentive and accommodating in his employment, and, we believe, had the good fortune of gaining the good will and the praises of all who knew him.

In Bridgewater, on the 29th inst. Mr. Edward Mitchell, aged 90,—a great grandson of Mrs. Experience Mitchell who arrived at Plymouth, in the Anne, 1623, and who died in Bridgewater, 1689.

In Mansfield, on the 25th inst. Mrs. Phœbe Cobb, aged 98 years.

In Portsmouth, Mr. George Brown, aged 20.

In Newmarket, Dr. Nathaniel Ridder, aged 82. He was born in Cambridge, and was a graduate of Harvard University, in 1767.

In Portland, George W. Gardner, aged 19.

NOTICE.

THE *Norfolk County Bible Society* will hold its First Annual Meeting at the Court House, in Dedham, on Wednesday the 7th day of January, 1829, precisely at 2 o'clock, P. M. Some addresses may be expected on the occasion. Seats will be reserved for Ladies. The Trustees are requested to meet for business at 1 o'clock, P. M.

EBENEZER BURGESS, *Secy.*

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 1. for January, 1829.

CONTENTS.

Miscellany.—Sermon; Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; On Clerical Labors; The Trinity a Doctrine of Heathenism; The Cause of Moral Differences; "Through Nature up to Nature's God;" Boston Sunday School Society. Jan. 3.

THIS day published by FREDERICK T. GRAY Boston, and G. & C. CARVILL New-York, the NORTH AMERICAN REVIEW.

CONTENTS.

I. The Decline of Poetry.
Lord Byron and his Contemporaries; with Recollections of the Author's Life, and of his Visit to Italy. By Leigh Hunt.

II. Scandinavian Mythology, Poetry, and History.
1. Edda Sæmundar hins Froda; Edda Rhythmica sive Antiquior, vulgo Sæmundina dicta. Pars III.
2. Svea-Rikes Hafder af E. G. Geijer.

III. Austin's Life of Gerry.
The Life of Elbridge Gerry, with contemporary Letters, to the Close of the American Revolution. By James T. Austin.

IV. Biography of a German Carbonarist.
Johannes Wit, genannt von Dorring. Fragmente aus meinem Leben und meiner Zeit.
John Wit, alias Von Dorring. Fragments of my Life and Time.

V. Flint's Geography and History of the Western States.
A condensed Geography and History of the Western States, or the Mississippi Valley. By Timothy Flint.

VI. Irving's Life of Columbus.
A History of the Life and Voyages of Christopher Columbus. By Washington Irving.

VII. The Epistle to the Hebrews.
A Commentary on the Epistle to the Hebrews. By Moses Stuart.

VIII. Hayti.
1. The Present State of Hayti, with Remarks on its Agriculture, Commerce, Laws, Religion, Finances, and Population. By James Franklin.
2. Histoire d'Hayti depuis sa Decouverte, jusqu'en 1824. Par M. Charles Melo.

IX. The Baltimore and Ohio Rail Road.
1. Report of the Engineers on the Reconnoissance and Surveys made in reference to the Baltimore and Ohio Rail Road.
2. Second Annual Report of the President and Directors to the Stockholders; and First Annual Report of the Board of Engineers to the Board of Directors, of the Baltimore and Ohio Rail Road Company.

X. Heeren's Historical Works.
1. History of the State of Antiquity. From the German of A. H. L. Heeren.
2. History of the Political System of Europe and its Colonies, from the Discovery of America to the Independence of the American Continent. From the German of A. H. L. Heeren.

XI. Simon Bolivar.
Historia de la Revolucion de la Republica de Colombia. Por Jose Manuel Restrepo.

XII. Saxe-Weimar's Travels.
Reise seiner Hoheit des Herzogs Bernhard zu Sachsen-Weimar-Eisenach durch Nord-America in den Jahren 1825 und 1826.
Travels through North America, during the Years 1825 and 1826. By His Highness, Bernhard, Duke of Saxe-Weimar-Eisenach.

Quarterly List of New-Publication.

NOTICE.

ANY person having business with the subscriber, or who may wish to send him a book or packet, is requested to call on his agent *J. W. A. Brewster*, 193 Washington-st., a little south of the *Old South Church*, Boston, where any desired information and assistance will be given.

J. G. COFFIN.

Brookfield, Mass. Jan. 1829.

NEW YEAR'S PRESENTS.

FOR sale at the Christian Register Office MRS BARBAULD'S WORKS.

RECOLLECTIONS OF JOTHAM ANDERSON, by Rev H. Ware.

WARE'S DISCOURSES on the Offices and Character of Jesus Christ.

Dabney's Prayer's for the use of Families.

These are neatly half-boand in calf or morocco, and are very suitable for New Year's Presents.

Dec. 27.

TO PARENTS, SUNDAY SCHOOL TEACHERS, AND OTHERS.

WAIT, GREENE & CO. No. 13 Court street, are now preparing for the press a series of Original Books for Children, to be published under the direction of "The Boston Sunday School Society." These Books will be of the very first character, done up in very good style, and sold very low. Several of them will be issued in season for Christmas and New Year. They invite all interested in the instruction of Youth to call at their store and examine them; where they will find, also, a very choice selection of Books, suitable for the approaching season; among which are—

The Atlantic Souvenir; The Pearl; The Token; The Remember Me; Godfrey Hall; The Casket; The Juvenile Souvenir; The Juvenile Forget Me Not; Elegant Pocket Bibles. &c.

Dec. 20.

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN, No. 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

INTELLIGENCE.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

RELIGIOUS MISCELLANY.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

MISCELLANEOUS EXTRACTS.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet.

Nov. 22

LIBERAL PREACHER—*for Nov.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 6. Vol. 2. for December. Containing a Sermon "On the Sabbath," from Gen. ii. 3, by Rev. James Flint, D. D. of Salem. Dec. 6.

CHRISTMAS and NEW-YEAR'S PRESENTS. &c. *THOMAS WELLS*, at the Suffolk Circulating Library and Bookstore, 92, Hanover street, has for sale a good variety of new Annual Tributes and other interesting Books, adapted to various ages and capacities.

Also, large and small Bibles, Prayer Books, Psalm and Hymn Books, &c. in gilt and common bindings; School Books, School Rewards, Almanacs, Registers, Blank Books, Stationary, etc.

☞ Subscribers and Non-Subscribers accommodated with Books from an extensive and daily increasing Library on moderate terms.

☞ The "Cambridge Selection," and "Belknap's Collection of Psalms and Hymns," are constantly published and for sale as above, in various sizes, qualities and bindings, where Societies and individuals can be furnished on good terms. Dec. 27

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Campany also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.

ANDREW G. WINSLOW, Sec'y. Nov. 22

ALICE BRADFORD, or the Birth Day's Experience of Religion."

"Be ye reconciled to God."

Just published, by N. S. SIMPKINS, & Co. No. 79 Court-street. Dec. 20.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

POETRY.

For the Christian Register.

New Year's Address.

The new-year's day! how faint the glow
Those magic words inspire!
Now unregarded as they go
The good old years retire.
Once like the gushing voice of song
Our time swept gloriously along;
We loved the little winter day's,
And our hearts kindled in the blaze
Of cheerful evening fires.

The sun this morning used to rise
With more reviving ray;
Before the dawn was in the skies
The young were at their play.
From room to room we gaily pressed
To break the thankless sleeper's rest,
And while in wrathful haste he sprung
With shouts the merry mansion rung
Upon the new-year's day.

We clustered laughingly around
The wide old hearth at night,
While upward with its trumpet sound
The fire ran clear and bright;
We listened to the ghostly tale
Till every youthful cheek grew pale,
And when the heavy casement shook
Put on the strangely blended look
Of terror and delight.

But these are pleasures of the past,
And all is altered now;
A cloud upon the soul is cast,
A change is on the brow:
Now every coming year will fling
A shade of sadness from its wing,
Preparing for that darker hour
When death shall vindicate his power,
And every knee must bow.

The truth which all have yet to learn
From this remembrance win!
For here the heart may well discern
How years should now begin.
The fleeting pleasures of the past
Are such as are not made to last;
But there are some which cannot die,
More bright and fervent, pure and high
Than all that once have been.

And though we may not soon forget
The pleasures passed away,
We look for mansions happier yet
And meetings blessed as they.
Then if the earthly joy expire
That cheered us like a winter fire,
The heavenly hope shall upward spring,
And soar with most triumphant wing
Upon the new-year's day.

MISCELLANEOUS.

Against the abuse of Cattle.

The following graphic sketches are from the pen of the Rev. Mr. Pierpont, of this city, a gentleman who has done much by his judicious compilations to improve the schools of our country. We copy them from his "Introduction to the National Reader," a work which we think admirably adapted to our common schools, and which we earnestly recommend to the notice of School Committees. This piece which is but one out of ninety-five pieces which the book contains, would almost alone entitle it to a place in our country schools. It will serve at least to call the public attention to the merits of the work.

It was wisely said by the wisest of kings, that a righteous man regardeth the life of his beast; but that the tender mercies of the wicked are cruel. And yet it may be doubted whether there is any species of cruelty, or any kind of wickedness whatever, more common than that which is here reproved by Solomon. We see man, on all sides of us, and at all periods of his life, from childhood to old age, practically forgetting, or showing that he has never learned, that a part of righteousness consists in doing his duty to the brute beasts, which the Maker of all things has subjected to his power.

That boy, whom, in the mind's eye, we see in the morning, exercising himself in throwing clubs and stones, is throwing them at the cow that he is driving forth to pasture. And why does he treat her thus unmercifully? Does he feel that his time is valuable, or that it is short when compared with his other duties, and that he, therefore, must hasten her? O no:—it is a trial of his skill; he would see how often he could hit her. It is a trial of his strength; he would see with how large a stone he can reach her. And now, having opened the gate, or the bars, he stands by, with a stone or a club, to give her proof of his strength, in a blow under which she *must* pass.

Stop, my boy! have you forgotten that this meek and gentle creature has feeling?—that these stones must give her pain?—that they may be her death? What has she done to provoke this barbarous treatment? Has she not done you good, and not evil, always? Has she not fed you, from the day that you were withdrawn from your mother's bosom? The custards and the cream that have so delighted your appetite,—were they not her gift to you? Your teeth are, even now, like those of Judah, "white with milk." She gave it. It is, at this moment, running sweetly through your veins, and giving your arm the very strength that you are putting forth to bruise and torment her. Consider my boy, had she been provoked to madness by your cruelty, as a boy, like yourself, would have been, how easily might she have run upon you in her wrath, and trampled you under her feet, or tossed you into the air, and left you a gored and mangled corpse! And this she would have done, had she been subject to like passions and infirmities with yourself. But her Maker, and yours, has given her a kinder nature than to avenge her every wrong, and you are spared. But let me entreat you to beware, for the future, that you be no more so cruel and ungrateful, lest, if you provoke not her, you provoke that Being who formed her; that great Being, who, at the same time that he caused her to grow up for your sustenance and comfort, has caused the grass to grow up for hers.

See that young ploughman. With what vigor he plies the lash! with what energy he urges the goad! And why? Are not his oxen moving on with all their strength and turning over the furrows as fast as they can be turned well? Or has a rock or the root of a "guarled oak," stopped the plough, so that it is beyond the power of his cattle to go onward? Perhaps either, perhaps neither, of these is the case. Perhaps, and quite as probably, the young man has got a new whip; and its singing as it goes through the air, is music to his rustic ear: or he may have sharpened up his goad, and is trying it: or, perhaps, like the man in the parable, he has bought a yoke of oxen, and he must needs go out and prove *them*.

Pause, then, young man! let your plough stand awhile in its furrow. Lay down that instrument of torture, and come forward, a moment, and do as you propose. *Prove* one of these your oxen. Look at this animal! With what strength is his neck clothed! yet see, how submissively he bows it down to you, and how quietly he expends his strength in your service! Could you plough your field without him? could you gather in your harvest without him? could you clear up your woodlands without him? I say nothing of this skin of his, that you are so cruelly cutting,—this skin, by which you are hereafter to be shod; nothing of these horns, which, when taken from his head, where they are an emblem of honor and strength, shall be transferred to the heads of your sisters as an ornament of their beauty; I say nothing of this mass of flesh, which shall hereafter smoke upon your table, and become a part of your own flesh:—but, look at these eyes!—as you pat him kindly upon the shoulder, how generously they roll round upon you! what an expression is there in them, of quiet and benevolent dignity! It was intended as a compliment by the idolatrous Greeks, and it was a compliment, to the queen of their gods, when they called her "the venerable, ox-eyed Juno." Here is an eye, in which you may see the benevolence of the true God, who has made this animal your slave. Consider, too, how faithful a servant he is! how readily he rouses himself from his rest at your bidding, and gives his days, and too often a part of his nights to your service! And what does he demand for all his patient and faithful toil? Nothing but that which will enable him still better to serve you—food, shelter, rest, and kind usage. This is all he asks; and ought he not to have this? This is all: and, though his own lips cannot plead for this reasonable return for his labors, remember, God pleads for it in his stead,—pleads for it in the look with which the dumb beast regards you,—pleads for it in your own sense of dependence on his labors,—pleads for it in that benevolent ordinance, which, of old he gave by Moses, "Thou shalt not muzzle the ox, when he treadeth out the corn;"—and pleads for it, where, by his holy prophet, he has declared, that "he will judge between the fat cattle and the lean cattle."

"What! then," do you ask, "doth God take care for oxen?" Assuredly he does. And, believe me, if you persevere in a wanton and cruel abuse of these objects of his care, he well knows how to take them out of your power, and to make you feel how dependent you are upon them.

The Manufacturing Establishments of England and America contrasted.

In Mr. Whitman's Thanksgiving Discourse we find the following contrast drawn between the Manufacturing Establishments of England and America. We believe it to be as correct as it is striking.

Will not our manufacturing establishments prevent in some degree the universal extension and increase of intelligence, and virtue, and felicity? Will they not eventually become nurseries of ignorance, and vice, and wretchedness? This is indeed feared by some individuals. But their fears do not appear to me to be well founded. For in most instances they have been awakened by descriptions of the worst English establishments; and not by any circumstances which now exist, or ever have occurred in this commonwealth. Now the causes which have made those establishments so abandoned need never operate in our manufacturing communities; and consequently the same mental and moral degradation can never be produced. That you may be fully convinced of this truth, I will mention some of the circumstances which distinguish the worst English establishments from those with which we are acquainted in this vicinity.

In the first place, there is a wide difference in the numbers of people collected together. Their machinery is propelled by steam power. And when one company has selected a favorable situation for its operations, other companies find it for their interest to establish their works in the same neighborhood. Hence the inhabitants soon become exceedingly numerous. In Manchester, they already amount to more than one hundred thousand. Now our machinery is carried altogether by water power. And our water-falls are so numerous and so favorably situated, and fuel is so scarce and expensive, that steam will never be used in this vicinity for the manufacture of cotton and woollen fabrics. We shall therefore be delivered from the evils of a crowded manufacturing population; because no stream is sufficiently large to warrant the erection of a great number of manufactories.

In the second place, there is a wide difference in the character of the inhabitants. Their manufacturing population is generally composed of a low class of society. Whole families become connected with the establishment. And they are frequently in such indigent circumstances, that all their members are obliged to struggle for a bare subsistence. Hence the children are early placed in the manufactory, and compelled by necessity to remain there all their days. For the laws of the country are such, that it is with the utmost difficulty that poor persons can remove from one place to another. Consequently, they grow up dwarfs in body and mind; and ignorance, vice and wretchedness are the natural fruits of such an education. Now our manufacturing population is generally composed of a different class. But few males in proportion to the whole number are employed; but they are amongst our most intelligent, skillful, enterprising, virtuous citizens. Many of them expect to leave the employment, after they have accumulated sufficient property to retire to their farms, their arts, and their merchandize. Being in a degree independent in their circumstances, they are under no necessity of requiring the services of their children until they have completed their education. Indeed they could not be employed, except in some few peculiar cases, until twelve years of age. The largest part of the labor is performed by females. And they do not enter the employment with any expectation of making it a permanent occupation. They engage in the business from various causes; some, to redeem the mortgaged estates of their fathers; others, because they can receive more pay than in any other service; and much the largest proportion, because they have been reduced in their circumstances, and this is the easiest the most independent, the most respectable, and the most lucrative occupation into which they could readily enter. Among such a number, there must necessarily be various degrees of intelligence. But none are really illiterate; all are decently instructed; many have superior education; and some have been successful instructers in our district schools. They remain but a short period in any one establishment. The female population changes, on an average, once in two or three years. The slightest proof of immorality would cause their immediate dismission. The whole population is as respectable, enlightened, and moral as any agricultural community. I do not make this assertion ignorantly; for I have been connected, first and last, with five different establishments; and of course have enjoyed a fair opportunity of forming a correct opinion.

In the third place, there is a wide difference in the amount of wages paid for labor. But very few of their people earn anything more than a decent living; and very many of them are exceedingly indigent. And extreme poverty is ever a source of ignorance, crime, and wretchedness. Now our people receive nearly double the wages they could obtain in any other employment. The men are paid from one to two dollars per day. The females generally work by the job; and, therefore, the amount of their earnings varies according to their skill and industry. The lowest wages given to learners is one dollar per week, and board; while others receive from one to six dollars per week. The average amount would probably exceed two dollars and board. Hence they all obtain a handsome support, and many accumulate respectable estates. There is no such thing as extreme poverty; but a general feeling of independence, which is highly favorable to intelligence, respectability, virtue, and happiness.

In the fourth place, there is a wide difference in the method of government. Their overseers inflict the most severe corporal punishments on the disobedient; and even large apprentices are often shamefully beaten by their masters. Such a practice has a direct tendency to break down the spirits, destroy all honorable feelings, and banish self-respect. Now nothing of this kind is ever permitted in our manufactories. No corporal punishments are allowed. If any are unmanageable, and cannot be rendered tractable by kind treatment and proper admonition, they are dismissed from the employment. The females are induced by a regard to their own reputation and happiness, to combine together to expose the first appearance of immodesty and immorality in any of their number. In this way good order and correct morals are maintained, without any appeal to the lowest principles of human nature.

In the fifth place, there is a wide difference in the means of intellectual improvement. The proprietors of their establishments make little or no provision for the education of their people. Many of the employed are too ignorant to take any interest in the education of their children. And the few who have the disposition, have not the ability. So that many of the rising generation receive no instruction; and but few possess either the time or means for acquiring even a decent share of knowledge. Now our proprietors provide for the education of those who are connected with their establishments. The highest wages are given to instructers. The schools continue throughout the year. All the children are required to attend. An evening school is kept for the benefit of those who are employed during the day. A library is weekly opened to all the people. Courses of popular lectures on a variety of useful subjects are delivered. And if all classes do not improve, the blame rests on themselves.

In the sixth place, there is a wide difference in the means of religious instruction. Their proprietors make no provision for the support of Christian worship. Many of their people are too poor to maintain gospel institutions. Many more are too degraded to wish for any preaching which shall condemn their wickedness. But a small proportion of the whole attend upon any means of moral improvement. And where the house and ordinances of God are neglected, and the Sabbath is spent in idleness and dissipation, we must always expect to find a degraded state of society. Now our manufacturing communities have both the desire and the ability to support Christian institutions. Churches and preachers sufficient for the whole population are furnished at the expense either of the employers or employed. All the people are expected to attend upon such ministration as they severally deem most evangelical. A fair proportion of the whole number of inhabitants worship at some church.

Such are a few of the circumstances which distinguish some of the worst English manufacturing establishments from those with which we are connected. From this brief statement, you learn that the causes which have rendered those establishments so degraded, do not now exist in this commonwealth; and they can never operate so long as the proprietors and their people are faithful to their own true interests. Let the proprietors employ none but moral persons; and give proper encouragement to skill and industry, and make punctual payments, and support schools, libraries, mechanics' institutes, and Christian instructions, and they will continue to receive the reward of their labors. And let the people employed preserve an interest in the education of their children, and frown upon every species of immorality, and encourage all judicious plans for mental and moral and religious improvement, and their prosperity and happiness will continue to increase. You also discover the cause why we can manufacture cotton goods very nearly as cheap as they do in England, notwithstanding the difference of wages. Our people are more intelligent and virtuous; and do not have so many holidays, and so much dissipation, and therefore cause the same number of looms, in the same time, to turn off nearly double the quantity of cloth. You likewise notice that the farming interest instead of being injured by the manufacturing, is greatly benefitted, in several ways; in the rise of real estate, in the ready market for all surplus produce, in the demand for all kinds of labor, in the variety and cheapness of manufactured articles, in the vast sums of money put in circulation, and in the encouragement given to mental, moral, and religious improvement. You further observe that there is nothing in either the situation or employment of our manufacturing population from being as respectable, intelligent, refined, moral, and religious as any other industrious community. And finally, you perceive that our manufacturing establishments offer no objection at present to the universal extension and increase of knowledge, and goodness, and happiness.

BOOKS FOR CHRISTMAS
AND NEW YEAR.

BOWLES & DEARBORN, 50 Washington-street, have just published a great variety of Original Books, which are particularly suited for Christmas and New Year Presents. They are all neatly bound, with engravings, and will be sold wholesale or retail, at low prices. Orders are respectfully solicited.

I. THE CASKET—A Christmas and New-Year's Present for children and Young Persons, for 1829. This work consists of articles in prose and verse, all original; and it is believed that, in point of interest and usefulness, many of them will not fail in comparison, with any that have been written in this country. Among the poetical articles, are some from the pens of Wordsworth, Pinckney, and the late Professor Frisbie. The printing and paper are not far inferior to any of the American Souvenirs for the ensuing year. The Plates, seven in number, are finely executed on copper. It is done up in a variety of bindings, and will be sold at a low retail price, and a liberal discount made to those who purchase to sell again.

II. THE BEATITUDES.—This work is designed to convey religious instruction to children, by stories, and familiar illustrations of some of the doctrines and precepts of our Saviour. If a single child should acquire from its perusal, a better knowledge of the principles of our religion, or imbibe a purer affection, and deeper reverence for its Divine Author, the mother who wrote it will have her reward.

III. ISABELLA,—By the author of "The Prize," "Self Conquest," &c. &c.

"I have thought
A brother's and a sister's love was much,—
But the affection of a delicate child
For a fond parent, gushing as it does
With the sweet springs of life, and pouring on
Through all earth's changes, like a principle,—
Chasten'd with reverence, and made more pure
By the world's discipline of light and shade—
It must be holier."—— Willis.

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